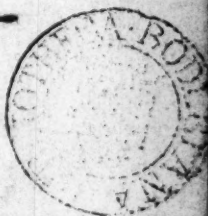


# A SHORT CATECHISME FOR HOUSE- HOLDERS.

By T. P.



LONDON,  
Imprinted by F. K. for George Win-  
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shop in Saint Dunstons  
Church-yard.

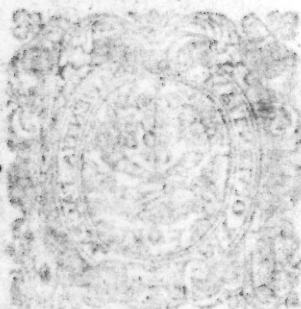
1624.

A SHORT  
CATECHISM  
FOR HOUSE-  
HOLDERS.

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By T. R.  
H. R.

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# A SHORT CATECHISME FOR HOUSEHOLDERS.

## *Question.*



What should bee the chiefe  
desire and indeuour of e-  
uery Christian in this life?

A. To seeke the glory  
of God, and to obtaine  
happynesse and saluation of his owne  
soule.

Q. How may we obtaine that?

A. By keeping Couenant with God  
the Lord?

Q. Who is God the Lord?

A. That infinite and almighty Spi-  
rit, who is the maker, preseruer and go-  
uernour of all things.

Q. How many Gods be there?

A. Three persons, yet but one God.

Q. How many covenants hath that  
one God made with vs?

*A Catechisme.*

A. Two: the first is the Covenant of workes: the second is the Covenant of grace.

Q. Where hath God revealed his will about these Covenants?

A. In the books of holy Scriptures, wherein all things needfull to salvation are contained.

Q. What is the Covenant of workes?

A. That which promisseth life, vpon condition of perfect obedience to the Law.

Q. What doth the Law of God require of you?

A. To loue the Lord our God, with all our might: and our neighbour as our selues.

Q. Are you able to keepe this Law of God?

A. No: I breake it in thought, word, and deede.

Q. Did God create man vnable?

A. No, for in the Image of God created he him.

Q. How commeth mans nature to be disabled?

A. By the sinne and disobedience of our first parents Adam and Eve.

Q. What is sinne?

A. The

*A Catechisme.*

A. The breach of Gods Law.

Q. What is the punishment of sinne?

A. The curse of God, both on bodie and soule in this life, and that which is to come.

Q. Wherein then doth the misery of man consist?

A. First, in this, that by nature hee doth nothing, nor can doe nothing but sinne: Secondly, that for sinne hee lyeth vnder the wrath and curse of God.

Q. Is there then no hope to be saued, by the Couenant of workes?

A. No, for by the workes of the Law shall no flesh living be iustified.

Q. What is the Couenant of Grace?

A. That which promisseth saluation to all penitent sinners, vpon condition of faith in Christ Iesus.

Q. Who are penitent sinners?

A. Those that sinde, feels, and grieve that they are miserable by sinne.

Q. By whom are penitent sinners to looke for life and saluation?

A. Onely by Iesus Christ, who being God, became man, that he might be a fit Mediator betwixt God and man.

Q. Why was he to be man?

A. That he might dye for vs.

## *A Catechisme.*

**Q.** Why to be God?

**A.** That he might overcome death, and that his death might bee a sufficient ranfome for the finnes of the whole world.

**Q.** What did Iesus Christ for you?

**A.** He did fulfill the law, & endure the curse of God for vs.

**Q.** Why did he so?

**A.** That we may bee iustified, sanctified and glorified.

**Q.** What is iustification?

**A.** Gods freeing vs from the guilt of our finnes, for the merit of Christ, and his accepting vs as righteous into life in him.

**Q.** What are the fruits of Iustification?

**A.** Reconciliation and Adoption.

**Q.** What is Reconciliation?

**A.** Our admittance into Gods love and favour.

**Q.** What is Adoption?

**A.** Gods accepting vs into the place and state of sonnes.

**Q.** What is Sanctification?

**A.** Gods purging our hearts from the corruption of sinne: and his renewing vs with holy qualities.

**Q.** What are the parts of Sanctification?

*A Catechisme.*

on?

A. **Purification**, which is the killing  
subduing our corruptions: and **vivifi-**  
**cation**, which is the quickening in vs of  
all affections.

Q. What is Glorification?

A. **Gods** iudging our bodies and  
soules with everlasting glory in heauen.

Q. Shall all men be made partakers of  
these benefits by Christ?

A. **No**, none but the true members  
of the Church.

Q. What is the Church?

A. **The** whole company of them that  
are predestinate and called to life.

Q. How are the members of the  
Church to partake of these benefits?

A. **Onely** by a true and lively faith.

Q. What is faith?

A. **A** beliefe of the Gospell, whereby  
we receive and rest upon Christ, offer-  
ing in the same for our saluation.

Q. What are the signes of faith?

A. **Peace** of conscience, hungering  
after the Word; Renewelle of heart and

Q. What are those publike ordinances  
whereby faith is wrought and increased  
in the heart?

A. **The**



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**A.** The ministry of the Word, Sacraments, and Prayer.

**Q.** What is the ministry of the Word?

**A.** The Word of God read and preached by one called and appointed thereto by God.

**Q.** What is Prayer?

**A.** The calling vpon God in the name of Christ Iesus.

**Q.** How many Sacraments hath Christ ordained in the Church?

**A.** Two onely, as generally necessary to saluation: that is to say, Baptisme and the Supper of the Lord.

**Q.** What meanest thou by this word Sacrament?

**A.** I meane, an outward and visible signe of an inward and spirituall grace giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

**Q.** How many parts be there in a Sacrament?

**A.** Two: the outward visible signe, and the inward spirituall grace.

**Q.** What is the outward visible signe or forme in Baptisme?

**A.** Water: wherein the person baptizeth



*A Catechisme.*

ized is dipped or sprinkled with it,  
in the Name of the Father, and of the  
Sonne, and of the holy Ghost.

Q. What is the inward and spirituall  
grace?

A. A death vnto sinne, and a new  
birth vnto righteousness: for being by  
nature borne in sinne, and the children of  
wrath, wee are hereby made the children  
of grace.

Q. What is required of persons to be  
baptized?

A. Repentance, whereby they for-  
sake sinne: and faith, whereby they sted-  
fastly beleue the promises of God made  
to them in the Sacrament.

Q. Why then are infants baptized,  
when by reason of their tender age, they  
cannot performe them?

A. Yes, they doe performe them by  
their Sureties, who promise and vow  
them both in their names, which when  
they come to age, themselves are bound  
to performe.

Q. Why was the Sacrament of the  
Lords Supper ordained?

A. For the continuall remembrance  
of the Sacrifice of the death of Christ,  
and the benefits we receiue thereby.

Q. What

*A Catechisme.*

**Q.** What is the outward part or signe of the Lords Supper?

**A.** Bread and Wine; which the Lord hath commanded to be retained.

**Q.** What is the inward part or thing signified?

**A.** The body and blood of Christ, which are verily and indeed taken and received of the faithfull in the Lords Supper.

**Q.** What are the benefits wherof we are partakers thereby?

**A.** The strengthening & refreshing of our soules by the body & blood of Christ, as our bodies are by the Bread & Wine.

**Q.** What is required of them which come to the Lords Supper?

**A.** To examine them selves whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life, haue a lively faith in Gods mercy through Christ, which is thankfull remembrance of his death, and bee in Charitie with all men.

**Q.** How are those, who haue received so to beleue, to walke as they may glorifie God?

**A.** By the daily practising of the duties of repentance and obedience.

**Q.** What

*A Catechisme.*

**Q.** What is repentance?

**A.** A griefe of heart that wee have  
pleased God, with a stedfast pur-  
pose and endeavour of amendment of

**Q.** What is new obedience?

**A.** A constant desire and induerour to  
know and performe all the Commande-  
ments of God,

**Q.** What shall bee the estate of those  
that thus walke, at the last day?

**A.** Their bodies being raised from  
the grave, shall be ioyned to their soules,  
and both shall liue in everlasting happi-  
nesse and glory.

**Q.** What shall bee the estate of vn-  
belieuers, impenitent and disobedient  
persons?

**A.** Their bodies also being raised from  
the grave, shall bee ioyned to their  
soules, and they both cast into everla-  
sting fire.

**FINIS.**

Q. What is the nature of the  
A. It is a kind of great secret  
which is not to be known  
by any man but by the  
divine power only.

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